

Ākāravattārasutta

(A sermon which expounds the manner of [averting rebirth in hell])

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namo tassa bhagavato arahato sammāsambuddhassa X3

[#1] [*1-b]

Namatthu. Evaṃ me sutāṃ. Ekaṃ samayaṃ bhagavā Rājagahe viharati Gijjhakūṭe pabbate. atha kho āyasmā Sāriputto yena bhagavā ten’upasaṅkami, upasaṅkamitvā bhagavantāṃ abhivādetvā ekamantaṃ nisīdi [.] ekamantaṃ nisinnassa kho āyasmato Sāriputtassa pariṣaṃ olokentassa evaṃ parivitaṅko udapādi [—] ime kho sattā chinnamulā atittasikkhā ye catūsu apāyesu dhuvaṃ paccanti tesu paccamāne te nivāraṇe samatthehi buddhakaradhammeḥi bhavitabbaṃ.¹³ na h’ete ettakā yeva buddhadhammā bhavissanti [.] aññesaṃ vicinissāmi ye dhammā bodhikarā vijjaṃ (n)[t]’ eva buddhaseṭṭhena gambhīraṃ tipīṭakattayaṃ pubbake mahesibhi āsevitā ti.¹³

[#1] Obeisance. Thus have I heard. Once upon a time, the Blessed One was living in Rājagṛha on Mount Gijjhakūṭa. Then the Venerable Sāriputta approached the Blessed One and, having greeted him, sat on one side. Sitting there and watching the assembly, the following thought occurred to Sāriputta, “Alas, [those among] these beings who have destroyed their roots [of kusala] and who are not happy with the precepts will certainly suffer in the four states of loss and woe after death. There must exist those dhammas leading to Buddhahood and capable of preventing these beings from suffering in this manner. Surely, these alone (i.e. the ones now known) are not the only dhammas which lead to Buddhahood; let me search for others which are profound, which lead to awakening, which have been practised by the former great sages, and [preached] by the Blessed One, the Buddha, in the three Piṭakas.

[#2] ye keci dupaññā puggalā attano bālatāya buddhakaradhamme pi ajāni[tvā] anekakoṭṭisahasasāṃkhyāṃ sabbapāpakammaṃ kareyyuṃ. tesu manussaghāṭ (t)aṃ [2 = Ka] kareyyuṃ rājānaṃ vā amaccaṃ vā pa[u]rohitāṃ vā bālaṃ vā koci goṇaṃ vā mahisaṃ vā assaṃ vā ghāṭ(t)eyya. tattha gahatthā mātughāṭ(t) ādikammaṃ katvā sāsanato pārājikaṃ āpajjeyyuṃ[.] pabbajitā ’pi tesu buddhavacanesu chinnamulā pārājikaṃ āpajjeyyuṃ. te pāpakammaṃ katvā kāyassa bhedā parammaranā Avi(t)cimhi upa [pa]jjeyyuṃ. tattha paccamāne satte nivāraṇe samattho koci dhammo gambhīro nipuṇo atthi nu kho bhante ti vatvā imā gāthāyo abhāsī.

[#2] Here there are beings of little wisdom who, on account of their foolishness, do not know the dhammas which lead to Buddhahood and may, therefore, commit all forms of evil actions, numbering [as many as] several thousands of crores. Some among them might kill other men, either a king, a minister, a chaplain, or a child. [Some may kill] a bull or a buffalo, or a horse. Some householders might commit acts such as killing their mothers and so forth and will thus be guilty of *Pārājika* acts against the Teachings (i.e. will not be ordained in the Saṅgha). While those who have renounced the world, having cut off their roots (i.e. having lost their faith) in the words of the Buddha, might commit *pārājika* acts (i.e. those that result in expulsion from the Saṅgha). These [beings], having committed evil acts, at the dissolution of the body after their death, will be born in the Avīci hell.” He then asked, “Oh Blessed One, is there any dhamma, profound and subtle, which is capable of preventing these beings from suffering [in these hells]?” Having spoken thus, Sāriputta uttered the following verses:

[# 3] *kathaṃ careyyaṃ dhammesu kathaṃ nu saranaṃ siyā, dasavassasahassāni tiṃsasahassakoṭīyo pārājikaṃ samāpanno Avi(ī)cimhi upa[pa]jjati. [1]*

[#3] How should a person live according to the Law; how does it become his refuge? A person who has committed a *pārājika* transgression is reborn in the Avīci Hell [where he suffers] for thirty thousand crores and ten thousand years. [1]

cattāri satasahassāni tiṃsakoṭīsatam pi ca saṅghādisesasamāpanno Mahātāpe upa[pa]jjati. [2]

A person who has committed a *saṅghādisesa* transgression is reborn in the Mahātāpa Hell ... thirty crores and four hundred thousand years. [2]

saṭṭhivassasahassāni satavassaṇ ca koṭīyo thullaccayaṃ samāpanno Tāpane upapajjati. [3]

A person who has committed a *thullaccaya* transgression is reborn in the Tāpana Hell ... one hundred crores and sixty thousand years. [3]

cattāri satasahassāni cuddasavassakoṭīyo pācitta(i)yaṃ samāpanno Mahantare (Lokantare) vipacc[t]i. [4]

A person who has committed a *pācittiya* transgression is reborn in the Mahantara (Lokantara?) Hell ... fourteen crores and four hundred thousand years. [4]

saṭṭhivassasahassāni ekavassaṇ (-visaṇ) ca koṭīyo pāṭidesaniyaṃ patvā Bherave upapajjati. [5]

A person who has committed a *pāṭidesaniya* transgression is reborn in the Bherava Hell ... for one crore and sixty thousand years. [5]

duṃ(k)kaṭāpattisamāpanno Kāl(ī)asutte upa[pa]jjati navut[ti]sahasassāni mahādukkhaṃ anubhavi. [6]

A person having committed a *dukkata* transgression is reborn in the Kāl(ī)asutta Hell. and experiences great suffering for ninety hundred thousand years. [6]

dub[b]hāsitaṃ samāpanno Sañjīve up<p>apajjati navut<t>ivassasahassāni dukkhaṃ anubhavati so [7]

A person having committed a *dubbhāsita* transgression is reborn in the Sañjīva Hell, and suffers for ninety thousand years. [7]

kathaṃ dhamme care macco kathaṃ apāya(ā) muccate kathaṃ careyya dhammesu kathaṃ dhammena rakkhati [. 8]

How does a person abide by the Law? How is he released from the states of woe? How is he protected by the Law? [8]

[# 4] yathā ca loke dukkhassa paṭipakkhabhūtaṃ sukhaṃ nāma atthi evaṃ ca pārājīkakamme sati tappaṭipakkhabhūtena gambhīrena nipuṇena bhavitabbaṃ[.] yathā ca uṇho sig(kh)i tassa vupasamanabhūtaṃ si(ī)talaṃ pi atthi evaṃ pārājīkakammādīni vūpasamena nibbānena pi bhavitabbaṃ[.] Yathāpi lāmakakammassa paṭipakkhabhūto anavajjadharmo atthi evaṃ pāpikāya jātiyā sabbesaṃ pāṇ(p)ānaṃ khepanato ariyadhammo(a)saṅkhātena [*3-Kā] nibbānena bhavitabbaṃ evā ti vatvā gāthāyo abhāsi.

[#4] Just as in the world there is a thing called happiness, which is opposed to suffering, similarly there must be that which is opposed to the act of *pārājika*. Just as fire is hot, and there is something cold which extinguishes it, similarly there must be that by which the fire, known [by the names] of the acts of *pārājika* and so forth, is extinguished. Just as there is the faultless dhamma, which is opposed to the sinful dhamma, similarly there must be that noble dhamma called Nibbāna, which annihilates all evils and births. He then uttered the [following] verses:

[# 5]¹⁴ yathā pi dukkhe vijjante sukhaṃ nāma kalyāṇo pi yathā pi uṇhe vijjante si(ī)talaṃ vijjati tathā pāpe vijjante vaṭṭati pārājikaṃ samāpanno kathaṃ dhammena rakkhati. [9]

[#5] Just as where there is suffering, there also is happiness which is meritorious; and just as where there is heat, there also is that which is cool [able to destroy it in the same manner]; what is that dhamma by which a person guilty of a *pārājika* transgression is protected? [9]

yathā gūthagato poso taṭ(ī)ākam disvāna purisaṃ (pūritaṃ?) udaken’eva dhovitā parisuddho malā siyā. [10]

Just as a person who has fallen in a pit full of excrement, having seen a full lake, would cleanse himself with that water and would be free from that dirt. [10]

yathā pi byādhito poso vijjamāno(e) pa tikicchako(e) tikicchāpeti taṃ byādhiṃ arogo sukhito siyā. [11]

Just as a sick person gets himself cured by a physician and thus becomes happy and free from that disease. [11]

yathā kuṇapaṃ puriso kaṇṭhe bandhaṃ jiguñchiyaṃ mocayitvāna gaccheyya sukha seri sayāṃ vasi(ī). [12]

Just as a person throws away a disgusting dead body tied around his neck and walks away, alone, happy and free. [12]

yathā pi kaṇhavisena daṃsito puriso ṭhito osadhamantatejēna mutto maraṇato siyā. [13]

Just as a person bitten by a poisonous black viper may be freed from death by the power of medicine and mantras. [13]

yathā uccāraṇaṭṭhānasmim kā(a)ri(ī)saṃ ū(o?)nac(?naran?) āriyo chaḍḍa(?)yitvāna gaccheyya anapekkho anatthiko¹⁵ [14]

Just as a person walking on low ground (*ūnacāri?*) , having seen excrement, avoids it and walks away indifferent to it, not wanting it. [14]

tathāvidhaṃ pāpakammaṃ kathaṃ dhammena rakkhati apāyamutto vo dhammo desetu amataṃ padan ti. [15]

In the same manner, how is a person who has committed evil acts protected by the Law?[May the Blessed One] preach that dhamma which is free (i.e. which frees such a person) from the states of woe, [and establishes him] in the immortal state. [15]

[#6] atha sabbadhammesu appaṭihaṭ(t)añāṇo sammāsambuddho buddho bhagavā paṇhaṃ visajjento Sāriputta anekāya Gaṅgāya vālukup<p>amehi buddhehi avij<j>ahitaṃ caturāsītiddhammakhandhasahassesu chimnamulānaṃ pāpasamāpannānaṃ paṭṭhānaṃ paṭiṭṭhānabhutaṃ gambhīraṃ nipuṇ<ṇ>aṃ dhammajātaṃ atthi ti vatvā kappasatasahassādhikānaṃ catunnaṃ asāmkhey[y]ānaṃ matthake panid[h]ānato paṭṭhāya pathamaṃ dānapāramī dutiyaṃ sīlapāramī tadyaṃ nekkhammapāramī catutthaṃ paññāpāramī pañcamaṃ viriyapāramī chaṭṭhamaṃ khantipāramī sattamaṃ saccapāramī aṭṭhamaṃ adhiṭṭhānapāramī navamaṃ mettāpāramī dasamaṃ upekkhāpāramī ti.

[#6] Then the Fully Awakened One, possessed of unobstructed knowledge in all dhammas, in answering his question said, “Oh Sāriputta, there is indeed that subtle and profound dhamma (discourse), found among the eighty-four thousand aggregates of dhammas, preached (lit. not abandoned) by as many Buddhas as there are grains of sand on the banks of the river Ganges. It is the firm support for those who have cut their roots [of good] and

for those who are given to evil acts.” Having said this, [he then expounded on the career of the Bodhisattva] beginning with his resolution [to become a Buddha] made one hundred and four incalculable aeons previously, consisting of the practice of first, the perfection of giving; second, the perfection of keeping the precepts; third, the perfection of renunciation; fourth, the perfection of wisdom; fifth, the perfection effort; sixth, the perfection of forbearance; seventh, the perfection of truthfulness; eighth, the perfection of resolution; ninth, the perfection of friendliness; and tenth, the perfection of equanimity.

[#7] sace Sāriputta chinnamulā pāpasamāpannā pi patchā imesu aṭṭhamahiniri(a)ye soḷas[as]u syandaniri(a)yesu apaccamāne kātuṃ samatthaṃ mahākappasatasahassādhikānaṃ catunnaṃ saṅkheyyānaṃ matthake panidhānato patthāva samatiṃsapārimiyo puretvā pañca [*4=ki] mahāpariccāge pariccaj<j>itvā tisso cariyā caritvā abhisambodhiṃ gambhīraṃ nipuṇ<ṇ>aṃ *Ākāravattārasuttaṃ* nāma sun(ṇ)eyya sā pi pajā tesu nirayesu na uppajjissatī ti.

[#7] Oh, Sāriputta, if there are beings who have cut off their [good] roots and have committed evil, even they may be prevented from suffering [rebirth] in the eight great hells and the sixteen prominent hells by the power of this subtle and profound sermon called *Ākāravattāra sutta*. [This is because I have preached it] after attaining Full Awakening [through the career of a Bodhisatta] which began with the resolution to become a Buddha, a hundred thousand great aeons and four incalculable aeons ago and was completed through the fulfillment of the thirty perfections, the performance of the five great sacrifices, the completion of the three kinds of proper conduct. Any being who, therefore, listens to this sutta, will not be reborn into these hells.

[# 8] sace Sāriputta koci ussāhacittena imaṃ *Ākāravattārasuttaṃ* pariyāpuṇ<ṇ>āti vā dhāreti vā paṭheti vā pu(ū)jaṃ karoti vā punap[p]unaṃ samanussarati vā so brahmapuññaṃ pasavati sugatigāmikamma[m] upacin<n>oti.

[#8] Oh, Sāriputta, whosoever, with his mind full of enthusiasm, masters this *Ākāravattāra sutta*, or memorizes it, recites, worships or remembers it again and again, such a person will produce excellent merit and will accumulate karma that leads him to auspicious rebirths.

[# 9] sace Sāriputta so sāvakapāramiññaṃ vā paccekabodhiññaṃ vā anuttaraṃ sammāsambodhiññaṃ vā pattheti sā pi ’ssa samijjhati.

[#9] Oh, Sāriputta, should such a person aspire to the knowledge culminating in the perfection of an Arahā or of a Paccekabuddha, or to that of a Fully Awakened Being, [that wish of his] will be accomplished.

[# 10] sace so mātāpitūnaṃ dussanakammaṃ karonto pi kammato yaṃ
porāṇakapāpakammaṃ atthi taṃ taṃ parihāpeti[.] navut<t>ikappasatasahassesu jātīsu
duggatiṃ nāgacchati[.] ko pana vādo aññesu pi na deti.

[#10] If such a person has accumulated past evil karma through acts of anger against his mother or father, even that is destroyed. He will not be reborn in evil states for as many as ninety hundred thousand aeons, what to speak of any other [miserable] abodes?

[# 11] katamaṃ pana Sāriputta tathāgatassa *Ākāravattārasuttaṃ* nāma atthi ti[?]

[#11] Oh, Sāriputta, what is this *Ākāravattāra sutta* spoken by the Tathāgata?

taṃ kho pana bhagavantaṃ evaṃ kalyāṇo kittisaddo abbhuggato[—]

[It begins:] These auspicious words of fame have risen concerning the Blessed One:

iti pi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato

The Blessed One is an Arahā, a Fully Awakened One, abounding in wisdom and goodness, happiness,

lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā ti[.]

who knows all the worlds, unsurpassed as a guide to mortals willing to be led, a teacher of gods and men, a Blessed One, a Buddha.

so imaṃ lokam sadevakaṃ samārakaṃ sabrahmakaṃ sassamanabrāhmaṇiyaṃ

He, by himself, thoroughly knows and sees, as it were, face to face, this universe – including the worlds of the gods, the Brahmas, and the Maras, and the world with its recluses and Brahmans,

paj<j>aṃ sdevamanussaṃ sayam abhiññā sacchikatvā pavedeti[.]¹⁶

its princes and peoples, – and having known it, he makes his knowledge known to others.

so bhagavā cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto pavattā atthassa
ninne[tā] amatadātā dhammasāmī¹⁶ dhammarājā dhammaṃ deses(t)i ādikalyāṇaṃ

That Blessed One – the possessor of right vision and right knowledge, the most righteous being, the most excellent being, the expounder of good, the bringer of good, the giver of immortality, the master of righteousness, the king of righteousness – proclaims the Dhamma, which is lovely in its origin,

**majjhekalyāṇaṃ pariyosāṇ(n)akalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaṃ paripuṇṇaṃ
parisuddhaṃ brahmacariyaṃ pakāseti sādhu kho pana tathārūpānaṃ arahataṃ
dassanaṃ hoti[.]**

lovely in its progress, and lovely in its consummation. He expounds the Dhamma both in the spirit and in the letter, and he makes the higher life known in all its fullness and in all its purity. Meritorious indeed is the sight of the Arahās of that kind.

[#12] iti pi so bhagavā araham

The Blessed One is an Arahant.

iti pi so bhagavā sammāsambuddho

The Blessed One is the perfectly Awakened One ...

iti pi so bhagavā vijjācaraṇasampanno

the Blessed One is abounding in wisdom and right conduct

iti pi so bhagavā sugato

the Blessed One is one well gone.

iti pi so bhagavā lokavidū

the Blessed One is who knows all the worlds

iti pi so bhagavā anuttaro purisadhammasārathi

the Blessed One is the unsurpassed

iti pi so bhagavā satthādevamanussānaṃ

the Blessed One is guide to mortals willing to be led ,the teacher of gods and men

iti pi so bhagavā buddho

the Blessed One is enlightened

iti pi so bhagavā ti bhagavā ti

the Blessed One is the Blessed One

(arahādiguṇavaggo paṭhamo)

(The first section describing the *virtues of the Lord as an Arahā* and so forth.)

[#13] 2. iti pi so bhagavā abhini(ī)hārapāramīsampanno

The Blessed One is endowed with the perfection of resolve [to become a Buddha]

iti pi so bhagavā uḷārajjhāsaya pāramīsampanno

the Blessed One is the perfection of noble disposition

iti pi so bhagavā paṇidhānapāramīsampanno

the Blessed One is the perfection of determination

iti pi so bhagavā mahākaruṇāpāramīsampanno

the Blessed One is the perfection of great compassion

iti pi so bhagavā ñāṇapāramīsampanno

the Blessed One is the perfection of knowledge

iti pi so bhagavā payogapāramīsampanno

the Blessed One is the perfection of means in striving

iti pi so bhagavā yuttipāramīsampanno

the Blessed One is the perfection of propriety

iti pi so bhagavā cutipāramīsampanno

the Blessed One is the perfection of splendour

iti pi so bhagavā gabbha okkanti pāramīsampanno

the Blessed One is the perfection of conception (descent into the final womb)

iti pi so bhagavā gabbhaṭ[ṭ]hiti pāramīsampanno

the Blessed One is the perfection of abiding in the womb [unaffected by its impurities].

(abhini(ī)hāravaggo dutiyo)

The *second section* (beginning with) *resolve of the Bodhisatva*.

[#14] 3.iti pi so bhagavā gabbhavutṭhāna pāramīsampanno

The Blessed One is endowed with the perfection of emerging from the womb

iti pi so bhagavā gabbhamalavirahitapāramīsampanno

the Blessed One is the perfection of freedom from the blemishes of the womb

iti pi so bhagavā uttamajātipāramīsampanno

the Blessed One is the perfection of excellent birth (highest caste?)

iti pi so bhagavā gatipāramīsampanno

the Blessed One is the perfection of destination(or rebirth in the human realm)

iti pi so bhagavā abhirūpapāramīsampanno

the Blessed One is the perfection of excellent physique

iti pi so bhagavā suvaṇṇavaṇṇavaṇṇa pāramīsampanno

the Blessed One is the perfection of fine complexion

iti pi so bhagavā sa(i?)ri pāramīsampanno

the Blessed One is the perfection of prosperity

iti pi so bhagavā āroha pāramīsampanno

the Blessed One is the perfection of height

iti pi so bhagavā pariṇāha pāramīsampanno

the Blessed One is the perfection of girth

iti pi so bhagavā suniṭṭha pāramīsampanno

the Blessed One is the perfection of an auspicious outcome.

(gabbhavuṭṭhānavaggo tatiyo)

(The third section [beginning with] emergence from the womb.)

[#15] 4.iti pi so bhagavā abhisambodhipāramīsampanno

The Blessed One is endowed with the perfection of Supreme Awakening

iti pi so bhagavā sīlakkhandha pāramīsampanno

the Blessed One is the perfection of the aggregates of virtue

iti pi so bhagavā samādhikkhandhapāramīsampanno

the Blessed One is the perfection of the aggregates of concentration

iti pi so bhagavā paññākkhandha pāramīsampanno

the Blessed One is the perfection of the aggregates of understanding

iti pi so bhagavā vimuttikkhandha pāramīsampanno

the Blessed One is the perfection of the aggregates of freedom

iti pi so bhagavā vimuttiñāṇadassanakkhandhapāramīsampanno

the Blessed One is the perfection of the aggregates of freedom, knowledge, and insight

iti pi so bhagavā davattiṃsamahāpurisalakkhaṇa pāramīsampanno

the Blessed One is the perfection of the thirty-two characteristics of a great man

iti pi so bhagavā bhāgyapāramīsampanno.

the Blessed One is the perfection of good fortune.

(abhisambodhivaggo catuṭṭho)

(The fourth section [beginning with] Supreme Awakening.)

[#16] 5. iti pi so bhagavā mahāpaññāpāramīsampanno

The Blessed One is endowed with the perfection of great wisdom

iti pi so bhagavā puthupaññāpāramīsampanno

the Blessed One is the perfection of wide wisdom

iti pi so bhagavā hāsapaññāpāramīsampanno

the Blessed One is the perfection of quick wisdom

iti pi so bhagavā paññāpāramīsampanno

the Blessed One is the perfection of wisdom

iti pi so [*6=ku] bhagavā tikkhapaññāpāramīsampanno

the Blessed One is the perfection of sharp wisdom

itipi so bhagavā nibbedhikapaññā pāramīsampanno

the Blessed One is the perfection of wisdom that penetrates (the four Noble Truths)

iti pi so bhagavā paññacakkhupāramīsampanno

the Blessed One is the perfection of the eye of wisdom

iti pi so bhagavā pañcavidhañāṇapāramīsampanno

the perfection of the five kinds of knowledge

iti pi so bhagavā aṭṭhārasabuddhakara pāramīsampanno

the Blessed One is the perfection of the eighteen dhammas that lead to Buddhahood.

(mahāpaññāvaggo pañcamo)

(The fifth section [beginning with] great wisdom.)

[#17] 6. iti pi so bhagavā dāna pāramīsampanno

The Blessed One is endowed with the perfection of charity

iti pi so bhagavā sīla pāramīsampanno

the Blessed One is the perfection of virtue

iti pi so bhagavā nekkhamma pāramīsampanno

the Blessed One is the perfection of renunciation

iti pi so bhagavā paññā pāramīsampanno

the Blessed One is the perfection of wisdom

iti pi so bhagavā viriya pāramīsampanno

the Blessed One is the perfection of exertion

iti pi so bhagavā khantī pāramīsampanno

the Blessed One is the perfection of forbearance

iti pi so bhagavā sacca pāramīsampanno

the Blessed One is the perfection of truthfulness

iti pi so bhagavā adhiṭṭhāna pāramīsampanno

the Blessed One is the perfection of determination

iti pi so bhagavā mettā pāramīsampanno

the Blessed One is the perfection of loving-kindness

iti pi so bhagavā upekkhā pāramīsampanno

the Blessed One is the perfection of equanimity.

(pāramivaggo chaṭṭho)

(The sixth section [beginning with] the perfections.)

[#18] 7. iti pi so bhagavā dasapāramīsampanno

The Blessed One is endowed with the ten perfections

iti pi so bhagavā dasa upapāramīsampanno

the Blessed One is the perfection of ten minor perfections

iti pi so bhagavā dasaparamatthapāramīsampanno

the Blessed One is the perfection of ten supreme perfections

iti pi so bhagavā samatiṃsa pāramīsampanno

the Blessed One is the perfection of the full thirty perfections

iti pi so bhagavā taṃ taṃ dānapāramīsampanno

The perfection of giving of such and such objects

iti pi so bhagavā abhiññāpāramīsampanno

the Blessed One is the perfection of super knowledge

iti pi so bhagavā sati pāramīsampanno

the Blessed One is the perfection of mindfulness

iti pi so bhagavā samādhipāramīsampanno

the Blessed One is the perfection of concentration

iti pi so bhagavā vimuttiṃpāramīsampanno

the Blessed One is the perfection of liberation (from passions)

iti pi so bhagavā vimuttiñāṇadassanapāramīsampanno

the Blessed One is the perfection of knowledge of liberation.

(dasapāramīvaggo sattamo)

(The seventh section [beginning with] ten perfections.)

[#19] 8. iti pi so bhagavā vipassanāvijjāpāramīsampanno

The Blessed One is endowed with the perfection of
the psychic power of insight knowledge [of dhammas]

iti pi so bhagavā manomayiddhivijjāpāramīsampanno

The Blessed One is the perfection of the psychic power of mental projections
(creation of mind made bodies)

iti pi so bhagavā iddhi[vidha]vijjā pāramīsampanno

The Blessed One is the perfection of the psychic super normal powers

iti pi so bhagavā dibbasotavijjāpāramīsampanno

The Blessed One is the perfection of the psychic power of the “divine or deva ear” ...

iti pi so bhagavā paracittavijjā pāramīsampanno

The Blessed One is the perfection of the psychic power of knowing the minds of others

iti pi so bhagavā pubbenivāsānussativijjāpāramīsampanno

The Blessed One is the perfection of the psychic power of recalling one’s past births

iti pi so bhagavā dibbacakkhuvijjā pāramīsampanno

The Blessed One is the perfection of the psychic power of the “divine eye”

itipi so bhagavā paṇṇarasacaraṇapāramīsampanno

The Blessed One is the perfection of knowledge of dispositions of beings

iti pi so bhagavā caraṇadhammapāramīsampanno

The Blessed One is the perfection consisting in knowledge of the causes that lead to those
conducts

iti pi so bhagavā anupubba [*7=Kū] vihārapāramīsampanno

The Blessed One is the perfection of graduated abiding through the stages of meditation leading to cessation.

(vijjāvaggo aṭṭhamo)

(The eighth section [beginning with] the psychic powers.)

[#20] 9. iti pi so bhagavā pariññāpāramīsampanno

The Blessed One is endowed with the perfection of full comprehension

iti pi so bhagavā pahānapāramīsampanno

the Blessed One is the perfection of abandoning

iti pi so bhagavā sacchikiriya pāramīsampanno

the Blessed One is the perfection of realization

iti pi so bhagavā bhāvanā pāramīsampanno

The Blessed One is the perfection of development

iti pi so bhagavā pariññāpahānasacchikiriya bhāvanā pāramīsampanno

the Blessed One is the perfection of realization and experiencing of the destruction (of passions through) comprehension

iti pi so bhagavā catusaccadhammapāramīsampanno

the Blessed One is the perfection of the dhammas that constitute the Four Noble Truths

iti pi so bhagavā atthapaṭisambhidāñña pāramīsampanno

the Blessed One is the perfection of knowledge consisting of analytical discriminations

iti pi so bhagavā dhammapaṭisambhidāñña pāramīsampanno

the Blessed One is the perfection of knowledge consisting of the analysis of the causal relations

iti pi so bhagavā niruttiapaṭisambhidāññapāramīsampanno

the Blessed One is the perfection of knowledge consisting of the analysis [leading to] definitions

iti pi so bhagavā paṭibhānapaṭisambhidāñāpāramīsampanno

The Blessed One is the perfection of knowledge consisting of the analysis [leading to] illumination.

(pariññānavaggo navamo)

(The ninth section [beginning with] comprehension.)

[#21] 10. iti pi so bhagavā bodhipakkhiyadhamma pāramīsampanno

The Blessed One is endowed with the perfection of the thirty-seven factors contributing to Awakening

iti pi so bhagavā satipaṭṭhānapaññā pāramīsampanno

The Blessed One is the perfection of understanding the four foundations of mindfulness

iti pi so bhagavā sammappadānapaññā pāramīsampanno

The Blessed One is the perfection of the four kinds of right exertion

iti pi so bhagavā iddhipādapaññā pāramīsampanno

The Blessed One is the perfection of the bases of success

iti pi so bhagavā indriyapaññā pāramīsampanno

The Blessed One is the perfection of the five kinds of spiritual faculties

iti pi so bhagavā balapaññā pāramīsampanno

The Blessed One is the perfection of the five kinds of spiritual powers

iti pi so bhagavā bojjhaṅgapaññā pāramīsampanno

The Blessed One is the perfection of the seven factors of awakening

iti pi so bhagavā aṭṭhaṅgikamaggadhamma pāramīsampanno

The Blessed One is the perfection of the dhammas constituting the Noble Eightfold Path

iti pi so bhagavā mahāpurisasacchikiriya pāramīsampanno

The Blessed One is the perfection consisting in the realizations proper to a great man.

iti pi so bhagavā anāvaraṇavimokkha pāramīsampanno

The Blessed One is the perfection of unhindered emancipation

iti pi so bhagavā arahattabalavimutti pāramīsampanno

The Blessed One is the perfection of the powers and liberations of an arahant.

(bodhipakkhiyavaggo dasamo)

(The tenth section [beginning with] the factors contributing to Awakening.)

iti pi so bhagavā dasabalañāṇa pāramīsampanno

[#22] The Blessed One is endowed with the perfection of the knowledge of the ten powers

iti pi so bhagavā ṭhānāṭhānañāṇa pāramīsampanno

The Blessed One is the perfection of understanding the possible as possible and impossible as impossible

iti pi so bhagavā kammavipākāñāṇa pāramīsampanno

The Blessed One is the perfection of the knowledge of the result of actions (kamma)

iti pi so bhagavā sabbatthagāminīpaṭipadāñāṇa pāramīsampanno

The Blessed One is the perfection of the knowledge of the path leading to the destiny and goal of all beings

iti pi so bhagavā nānādhātuñāṇa pāramīsampanno

The Blessed One is the perfection of the knowledge of the world with its many diverse elements

iti pi so bhagavā sattānaṃ nānādhimuttikañāṇa pāramīsampanno

The Blessed One is the perfection of the knowledge of the different dispositions of beings

iti pi so bhagavā indriyaparopariyattañāṇa pāramīsampanno

The Blessed One is the perfection of the knowledge of the state of faculties of beings

iti pi so bhagavā nirodhavuṭṭhānañāṇa pāramīsampanno

The Blessed One is the perfection of the knowledge of the defilement, cleansing and emergence in all absorptions.

iti pi so bhagavā pubbenivāsānussatiñāṇa pāramīsampanno

The Blessed One is the perfection of the knowledge of former lives

iti pi so bhagavā cutūpapātañāṇa pāramīsampanno

The Blessed One is the perfection of the knowledge of the decease and arising of beings

iti pi so bhagavā āsavakkhayañāṇa pāramīsampanno

The Blessed One is the perfection of the knowledge of the exhaustion of the taints.

(dasabalañāṇavaggo dasamo)

The eleventh section [beginning with] the powers of the Tathāgata.

[#23]12.iti pi so bhagavā koṭisahassānaṃ pakatihatthīnaṃ baladharapāramīsampanno

The Blessed One is endowed with the perfection of having the [physical] strength of one hundred crores of untamed (? pakati) elephants

iti pi so bhagavā pa(u)risānaṃ baladharapāramīsampanno

The Blessed One is the perfection of having the strength of ten thousand crores of men

iti pi so bhagavā pañcacakkhuñāṇa pāramīsampanno

The Blessed One is the perfection of the knowledge of the five eyes (viz., the physical eye, the deva-eye, the wisdom-eye, the Buddha-eye, the eye of all-around knowledge)

iti pi so bhagavā catuvesārajjañāṇa pāramīsampanno

The Blessed One is the perfection of the perfection of four self-confidences

iti pi so bhagavā yamakapāṭihāriyañāṇa pāramīsampanno

The Blessed One is the perfection of the twin knowledges (forward and reverse) of dependent arising

iti pi so bhagavā adiguṇapāramīsampanno

The Blessed One is the perfection of having virtues [appropriate to] the initial [part of the path]

iti pi so bhagavā majjheguṇapāramīsampanno

The Blessed One is the perfection of having virtues [appropriate to] the middle [part of the path]

iti pi so bhagavā pariyosānaguṇapāramīsampanno

The Blessed One is the perfection of having virtues [appropriate to] the concluding [part of the path]

iti pi so bhagavā catuvi(ī)satikoṭisatasahassasamāpattipāramīsampanno

The Blessed One is the perfection of the twenty-four thousand crores of attainments of trances (*samāpatti*)

(kāyabalavaggo dvādasamo)

The twelfth section [beginning with] physical strength.)

[#24] 13. iti pi so bhagavā thāmabala pāramīsampanno

The Blessed One is endowed with the perfection of the strength of steadfastness

iti pi so bhagavā thāmabalañāṇa pāramīsampanno

The Blessed One is the perfection of the knowledge which leads to the strength of steadfastness

iti pi so bhagavā atulyapāramīsampanno

The Blessed One is the perfection of incomparable perfection

iti pi so bhagavā atulyañāṇapāramīsampanno

The Blessed One is the perfection of the incomparable knowledge

iti pi so bhagavā gavesipāramīsampanno

The Blessed One is the perfection of striving.

iti pi so bhagavā gavesiñāṇapāramīsampanno

The Blessed One is the perfection of the knowledge relevant to the noble quest.

(thāmabalavaggo terasamo)

The thirteenth section [beginning with] the strength of steadfastness.

iti pi so bhagavā cariyā pāramīsampanno

[#25] The Blessed One is endowed with the perfection of good conduct

iti pi so bhagavā cariyāñāṇapāramīsampanno

The Blessed One is the perfection of the knowledge of good conduct

iti pi so bhagavā lokatthacariyāñāṇapāramīsampanno

The Blessed One is the perfection of the knowledge of conduct becoming for the welfare of the world.

iti pi so bhagavā ñātattacariyāpāramīsampanno

The Blessed One is the perfection of the conduct becoming for the benefit of his relatives

iti pi so bhagavā pariññāṇapāramīsampanno.

The Blessed One is the perfection of knowledge of conduct becoming for the benefit of his relatives

iti pi so bhagavā buddhacariyāpāramīsampanno

The Blessed One is the perfection of the conduct becoming of a Buddha

iti pi so bhagavā buddhacariyāñāṇapāramīsampanno

The Blessed One is the perfection of the knowledge of the conduct becoming of a Buddha

iti pi so bhagavā tivdhacariyāpāramīsampanno

The Blessed One is the perfection of the threefold conduct

iti pi so bhagavā tivdhacariyā upapāramīsampanno

The Blessed One is the perfection of the [leading to the ten] perfections, minor perfections

iti pi so bhagavā tivdhacariyāparammatthapāramīsampanno

(cariyāvaggo cuddasamo)

The fourteenth section [beginning with] conduct.

[#26] 15. iti pi so bhagavā pañcupādānakkhandhesu aniccalakkhaṇa[*9=Ke] pāramīsampanno

[# 26] The Blessed One is endowed with the perfection of seeing the characteristic of impermanence in the five aggregates clinging to existence

iti pi so bhagavā pañcupādānakkhandhesu dukkhalakkhaṇapāramīsampanno

The Blessed One is endowed with the perfection of seeing the characteristic of suffering in the five aggregates clinging to existence

iti pi so bhagavā pañcupādānakkhandhesu anattalakkhaṇapāramīsampanno

The Blessed One is endowed with the perfection of seeing the characteristic of non-self in the five aggregates of clinging to existence

iti pi so bhagavā dvādasāyat<t>anesu aniccalakkhaṇapāramīsampanno

The Blessed One is endowed with the perfection of seeing the characteristic of impermanence in the twelve spheres of perception.

iti pi so bhagavā dvādasāyat<t>anesu dukkhalakkhaṇapāramīsampanno

The Blessed One is endowed with the perfection of seeing the characteristic of suffering in the twelve spheres of perception.

iti pi so bhagavā dvādasāyat<t>anesu anattalakkhaṇapāramīsampanno

The Blessed One is endowed with the perfection of seeing the characteristic of non-self in the twelve spheres of perception.

iti pi so bhagavā aṭṭhārasadhātūsu aniccalakkhaṇañāṇa pāramīsampanno

The Blessed One is endowed with the perfection consisting in understanding of the characteristic of impermanence in the eighteen elements

iti pi so bhagavā aṭṭhārasadhātūsu dukkhalakkhaṇañāṇa pāramīsampanno

The Blessed One is endowed with the perfection consisting in understanding of the characteristic of suffering in the eighteen elements

iti pi so bhagavā aṭṭhārasadhātūsu anattalakkhaṇañāṇa pāramīsampanno

The Blessed One is endowed with the perfection consisting in understanding of the characteristic of non-self in the eighteen elements.

iti pi so bhagavā tesu yeva dhammesu vipariṇāmalakkhaṇa pāramīsampanno

The Blessed One is endowed with the perfection of seeing the characteristic of change in those very dharmas.

(lakkhaṇavaggo paṇṇarasamo)

The fifteenth section [beginning with] the characteristics.

[#27] 16. iti pi so bhagavā gataṭṭhānapāramīsampanno

[# 27] The Blessed One is endowed with the perfection of [knowing] the **place where one has gone**

iti pi so bhagavā gataṭṭhānañāṇa pāramīsampanno

The Blessed One is endowed with the the perfection of the knowledge of the place **where one has gone (place of rebirth?)**

iti pi so bhagavā sattapāramīsampanno

The Blessed One is endowed with the perfection of beings (?satta?)

iti pi so bhagavā sattañāṇa pāramīsampanno

The Blessed One is endowed with the perfection of knowledge of the beings [who can be saved?]

iti pi so bhagavā vasita pāramīsampanno

The Blessed One is the perfection of mastery

iti pi so bhagavā vasitañāṇa pāramīsampanno

The Blessed One is the perfection of the knowledge of mastery

iti pi so bhagavā sikkhā pāramīsampanno

The Blessed One is endowed with the perfection of training

iti pi so bhagavā sikkhāñāṇa pāramīsampanno

The Blessed One is endowed with the perfection of the knowledge of training

iti pi so bhagavā saṃvara pāramīsampanno

The Blessed One is endowed with the perfection of restraint

iti pi so bhagavā saṃvarañāṇapāramīsampanno

The Blessed One is endowed with the perfection of the knowledge of restraints.

(gataṭṭhānavaggo soḷasamo)

The sixteenth section [beginning with] the place where one has gone.

iti pi so bhagavā buddhapaveṇī pāramīsampanno

[#28] The Blessed One is endowed with the perfection of the lineage of the Buddhas

iti pi so bhagavā buddhapaveṇīñāṇa pāramīsampanno

The Blessed One is the perfection of the knowledge of the lineage of the Buddhas

iti pi so bhagavā yamakapāṭihāriya pāramīsampanno

The Blessed One is the perfection of [performing] the twin miracles

iti pi so bhagavā yamakapāṭihāriyañāṇa pāramīsampanno

The Blessed One is the perfection of the knowledge leading to the [performing] of the twin miracles

iti pi so bhagavā mettāsamāpattipāramīsampanno

The Blessed One is the perfection in the four abidings which cultivate friendliness, compassion, sympathy for others' welfare and equanimity

iti pi so bhagavā catubrahmavihārañāṇa pāramīsampanno

The Blessed One is the perfection of [knowledge] of the four abidings which cultivate friendliness, compassion, sympathy for others' welfare and equanimity

iti pi so bhagavā anāvaraṇa[ñāṇa] pāramīsampanno

The Blessed One is the perfection of the knowledge of unobstructing knowledge

iti pi so bhagavā apariyantañāṇa pāramīsampanno

The Blessed One is the perfection of the knowledge of boundless knowledge

iti pi so bhagavā sabbaññutaññuñāṇa pāramīsampanno

The Blessed One is the perfection of the knowledge [leading to] omniscient knowledge

iti pi so bhagavā catuvīsati koṭisatasahassavaj<j>ira[samādhi?] pāramīsampanno

The Blessed One endowed with perfections comparable to twenty-four hundred koṭis of diamonds [meditations]

iti pi so bhagavā catuvīsati koṭisatavaj<j>ira[samādhi?]ñāṇapāramīsampanno

The Blessed One is the perfection of the knowledge of the twenty-four hundred crores of the adamant [meditations].

(paveṇīvaggo sattarasamo nitth(ṭṭh)ito.)

End of the seventeenth section [beginning with] lineage.

[# 29] yañca Sāriputta rattim tathāgato anuttaram sammāsambodhim abhisampanno
yañca rattim sadevakassa samārakassa sabrahmakassa samaṇabrāhmaṇiyā paj<j>āya
sadevamanussāya tāṇaṃ leṇaṃ parāyaṇaṃ sabbathā pi nivāraṇe samatthaṃ imaṃ
Ākāravattārasuttaṃ anussarāmi sabbadukkhakhayagāminiyā magge saṃsāre saṃsaritvā
yāva anup<p>ādisesāya nibbānadhātuyā etthantare sabbam tathāgatassa kāyakammaṃ
ñāṇapubbaṅgamaṃ ñāṇā(e)na pavattitaṃ tathā vacīkammaṃ pi manokammaṃ pi.
atītaṃsena ap[p]aṭīhataṃ tathāgatassa kāyakammaṃ ñāṇadassanaṃ tathā vacīkammaṃ
manokammāni paccuppannaṃse ap[p]aṭīhataṃ tathāgatassa kāyakammaṃ
ñāṇadassanaṃ tathā vacīkammamanokammāni. anāgataṃse ap[p]aṭīhataṃ tathāgatassa
kāyakammaṃ ñāṇadassanaṃ tathā vacīkammamanokammāni.

[#29] Oh Sāriputta, since the night when the Tathāgata attained Supreme Awakening, and the night when he became the refuge, the cave, and the support of the world consisting of gods, Māras, Brahmas, and human beings with the recluses and Brahmans, I recall this *Ākāravattārasutta* to be capable of preventing [rebirth in hells]. This is because, from the time he was wandering in saṃsāra practising the path that leads to the destruction of all suffering, until he enters the Nibbāna which leaves no substratum of life behind, all the physical, vocal, and mental activities of the Tathāgata are preceded by knowledge, are conducted by knowledge. The physical, vocal and mental activities of the Tathāgata, as well as his knowledge and vision, are not obstructed by either the past, present or future [kammās]. [By virtue of which this sutta is capable of removing all evils.]

[# 30] ye keci Sāriputta imasmiṃ sutte bhāsiyamāne sabbapāpakammaṃ otāraṃ na labhissati. sakiṃ tena pi bhāsiyamāne cattāro māse ārakkhaṃ labhissati t̐hapetvā kammavipākāt̐thā. yo pana ussāhacittena imaṃ suttaṃ suṇāti vā paripuṇ<ṇ>āti vā vāceti vā paṭheti vā likkhati vā lik<k>hāpeti vā dhāreti vā sakkaroti vā garukareti vā māneṭi vā punappunaṃ samanussareti vā so yaṃ yaṃ icchati sā pi 'ssa samijjhissati.

[#30] Oh Sāriputta, while this sutta is being recited, no opportunity will be available for indulging in evil actions. A person reciting it even once will obtain protection for four months, barring, of course, the fruition of one's past kamma. Whosoever with mindful enthusiasm listens to this sutta or masters it or reads it or recites it or writes it or gets it written or memorizes it or treats it with respect or honours it or holds it in esteem or repeatedly remembers it, whatever he wishes, all that will be accomplished.

[# 31] tasmā Dīpaṅkarādīhi aṭṭhāvīsatiyā¹⁷ sammāsambuddhehi ca mayā ca avij<j>ahitaṃ idaṃ suttaṃ anuttaraṃ [*11 = Ko] yathāsataṭṭhi yathābalaṃ sikkhitabbaṃ. sikkhitaṃ asakkontena karana(?)kātabba[m] ka(ā)tuṃ asak[k]ontena savaṇitabbaṃ savaṇituṃ as<s>ak[k]ontena punappunaṃ sajjhāyaṃ karontassa puggalassa vasanaṭṭhānaṃ gantvā añjali pakkha(pagga)hetvā suṇitabbaṃ. sajjhāyanat̐thānaṃ gantvā suṇituṃ asak[k]ontena imaṃ suttaṃ desitaṭṭhānaṃ gantvā saddhācittaṃ janetvā suṇitabbaṃ ti. evaṃ gunayutto

vata so bhagavā ti sam[m]asitvā suṇanto buddhārammaṇāya pītiyā somanassajāto catusu apāyesu nibbattapāpakammaṃ nivārayissati yaṃ yaṃ pattheti sā pi 'ssa samijjhissati.

[#31] Therefore, this most excellent sutta, not abandoned by the twenty eight Buddhas beginning with Dīpaṅkara or by me, should be studied according to one's ability and strength. One who is unable to learn it should give ear(?) to it, one who is unable to do it should listen to it ... should at least go to a place where it is recited again and again and should hear it, respectfully folding his hands together. Unable to do even that, he should go to a place where it is preached and listen to it with faith in his heart. Listening [to the sutta] while meditating with the thought "the Blessed One is endowed with such great qualities," his mind is filled with happiness born of his affection for the Buddha [the object of his meditation], and in this way, he will turn back all the evil kamma [he has accumulated which is capable of] producing rebirth in the four abodes of woe. Whatever he wishes, all that will be accomplished.

[# 32] sace so punappunaṃ imaṃ Ākārasuttaṃ sam[an]ussareyya yattha kattha bhavē jāto tiracchāne pete ca Sañjīve Kāl(l)asutte ca Saṅghā(t)e ca Roru(a?)ve Mahāroru(a?)ve Tāpane Mahātāpane Avī(ī)cimhi n' uppajjissati.

[#32] If he would remember this *Ākāra/vattāra/ sutta* repeatedly, such a person, while he will be reborn, will not gain rebirth among the animals or ghosts or in the hells, namely, Sañjīva, Kāl(l)asutta, Saṅghāta, Rorava, Mahārorava, Tāpana, Mahātāpana, and Avīci.

[# 33] ahibhayaṃ vā kukkurabhayaṃ vā siṅgālabhayaṃ vā goṇabhayaṃ vā mahisabhayaṃ vā sīhabhayaṃ byagghabhayaṃ [vā] khaggabhayaṃ vā dipibhayaṃ vā hatthi assarājacoraggi udakamanussabhayaṃ vā daṇḍabhayaṃ vā ummattakayakkhakkumm(bh?)aṇḍagandhabba ārakkhadevatābhayaṃ vā mārabhayaṃ vā vijjādhara bhayaṃ vā sabbalokādhīpatibhayaṃ vā tiṃsabhayaṇi vinassanti. cakkhurogādayā (o) jighacchāpipāsābhayaṃ vā vinassanti.

[#33] Whatever fear, whether from a snake, a dog, a jackal, an ox, a buffalo, a lion, a tiger, a rhino, a panther; or from an elephant, a horse, a king, a thief, fire, or water; or fear of [being beaten by] a stick, fear from one who is mad, fear arising from a yakkha, a kumbhaṇḍa (a spirit), a gandhabba (a demigod), a guardian spirit; or fear arising from Māra, or a sorcerer, or from the ruler of all the worlds, as well as fear of the eye-disease and so forth; or fears arising from hunger and thirst, all these thirty fears will be destroyed.

[# 34] sace Sāriputta yo koci sañcicca paṇaṃ jīvītā voropeyya imaṃ suttaṃ sutakālato paṭṭhāya navut<t>ikappasatasahassāni dukkh(dugg)atiṃ so na gacchati. sakalagehaṃ sabbārakkhehi rakkhitaṃ hoti cha kāmāvacaradevatā pana rakkhanti. Evaṃ Sāriputta

imaṃ suttaṃ mahiddhikaṃ mahānubhāvaṃ mahātejaṃ mahabbalaṃ mahānisaṃsaṃ ti
vatvā desanākūṭaṃ gaṇhanto imā gāthāyo abhāsi.

[#34] Oh Sāriputta, whosoever intentionally takes the life of another person, from the moment he hears this sutta, such a person will not be reborn in states of woe for ninety hundred thousand aeons. His entire house is watched by (divine) guardians, and the six gods of the Kāmāvacara world protect him. Such is the extent, O Sāriputta, of the great magical power, majesty, glory, potency, and merit of this sutta. Having spoken thus, and reaching the summit of his discourse, [the Blessed One] uttered the following verses:

[#35]¹⁸sabbaṃ ekaṃ idaṃ suttaṃ abhidhammapiṭakaṃ c’ eva suddantaṃ vinayaṃ cā pi
sam[m]asitvā sabbaññunā [, 16] sambuddhena pakāsitam.¹⁸ *Ākāravattāra* mahātejaṃ
mahiddhikaṃ maha[*12 = Kaṃ] balaṃ sattarasavaggehi patimaṇḍitam. [17]

[#35] The Awakened and the Omniscient One, having put together the Sutta, Vinaya, and Abhidhamma Piṭakas into one, has revealed this sutta called *Ākāravattāra* of great magical power and potency, consisting of seventeen sections (vaggas). [16~17]

[# 36] Buddhagaṇagaṇā ganthā ganthajātā hi uttamā *Ākāravattārasuttamhi* pakāsītā te
mayā sabbe saddhā hatthena viññunā limpi(likhi?)tabbā saddhādhārā. [18]

[#36] I have revealed in this *Ākāravattāra sutta* all the various virtues of the Buddha [scattered] in the excellent scriptures (gantha). It should be written down by the hands of a wise person with faith. [18]

Buddhagaṇagaṇā pucc(pp)hā pupphaj<j>ātāhi uttamā *Ākāravattārasuttamhi* gaṇḥhitā te
mayā sabbe janena hitakāmena landh(?likh)itabbā saddhādhārā. [19]

I have compiled these collections of the virtues of the Buddha, like excellent flowers, in this *Ākāravattāra sutta*. A person desiring his welfare should write this down with faith. [19]